224 with them and informs the flanking hunters with bird calls. When completely surrounded the flanking parties drive the pigs back against the central group where the best archers are stationed. As the pigs charge back, they are shot at close range. Usually an arrow will stop a peccary so that it can be killed later with a club. If the hunters are well organized very few peccaries escape.

252 The hunters then open up all the pigs and take out the viscera. The entrails are emptied and [264] along with the heart, liver, etc., are thrown on hot coals to broil and are eaten on the spot.

[442] When opening an animal the hunter grasps a handful of skin over the belly and cuts it off with a bamboo knife leaving a round hole through which the viscera are drawn out. After everyone has eaten, the carcasses are carried back to camp where the meat is cut up and shared among the families, the man with a large family getting more than one with a small family even though the [251] man had not shot anything. All meat that cannot be eaten in a day or two is cut up and dried.

224 The Nambicuara now have a few dogs which [231] they use when hunting jaguars. The dogs drive the jaguar into a tree where it can be shot with a gun or with arrows. Sometimes a wounded jaguar will attack the hunters, and injuries occur. Marciano's 6-year old son had his head and face clawed by a wounded jaguar which his father was not able to kill with the first shot of his shotgun.

Armadillos are dug out of holes. The soil is first loosened with a stick and then dug with a gourd, the diggers sometimes having to go as deep as 8 feet. When they get near the armadillo they put a long stick under it and force it up against the top of the hole in order to prevent it from digging further. When near enough a man reaches into the hole with his hand and pulls out the armadillo. If the hunters are very hungry [264] they will roast the armadillo on the spot, taking left-over pieces of roasted meat home to their families.

224 Although sharing is the custom, and it is amus-
264 ing to observe several men sitting around a 6-inch lizard to eat it, single hunters sometimes succeed in avoiding their obligations. One day as I walked along with Cascudo, followed by several Nambicuara some distance behind, he killed a snake and threw it into the bushes and signaled

224 to me not to say anything. Later that day he
264 returned to the spot, built a fire, roasted the snake, and ate it by himself.

224 Caymans are hunted by first finding their hide-outs under logs or overhanging banks. When one is found under an overhanging bank the hunters peel a number of slender poles and begin to thrust them down through the bank to force the cayman out. Men are stationed above and below the spot, and as the cayman comes out he is shot. When he hides under logs the hunters feel for him with their feet. The hunters are so nimble that few of them get bitten. The large rodent, paca, is also hunted in this way, for it hides in holes under overhanging banks.

The large water snake, anaconda, is hunted in pools where it lies in wait for game. When the hunters have trailed an anaconda to a water hole they keep shooting arrows into the water until they strike it. The first strike then indicates where the snake is, and they continue shooting until the snake weakens and can be pulled out. Sometimes the snake grabs a hunter by the arm, but the others are there to assist if anyone gets into difficulties.

Small anteaters are dug out of holes but the larger kind which does not go into holes is hunted by two men armed with clubs. The men chase it, one on each side, and as the anteater turns on one he strikes it on the nose with his club and then jumps into a tree. The other hunter then strikes it. This continues until the anteater dies.

Monkeys are chased from tree to tree until they tire and come down to hide in a hole in the ground. Dogs can then overtake the monkey or he can be shot or dug out of the hole. Deer usually do not fall when shot, but the hunter chases the wounded deer until he can shoot more arrows into it, especially into the legs.

[278 184] Although the Western Nambicuara are said to use arrows poisoned with curare, the Wakitisu say they do not use curare but that they know how to prepare it and that they formerly used it in raids. As arrows do not penetrate bone, the hunter tries to shoot at an angle so that the arrow will enter the chest cavity, or he will aim between the neck and the shoulder bone.

223 The Nambicuara hunt and eat all birds except the urubú. Large rheas are not hunted because it is difficult to approach them on the open sa-

412 in her burden basket, whereas the modern axes,
415 knives, and other tools, along with his ornaments, the man carries in a similar basket, or he straps this basket on the back of a boy while he walks in front of the file carrying his bow and arrows or gun ready to shoot whatever game is met along
●[264] the way. Whenever they kill some animal or catch a few fish and feel hungry they stop and prepare a meal. During the dry season they are at home anywhere in their band territory, moving only when hunger spurs them on.

411 Today, of course, the Nambicuara have steel
412 axes and knives. The heavy equipment of the
177 Wakiltisu band in 1949, consisted of three axes, two shotguns, and some half dozen hoes which were hidden near their permanent house. Each man had a butcher knife, but all men did not have bows and arrows. There did not appear to be any desire on the part of each man to possess these implements. So long as the band had a few of these objects everyone seemed to be satisfied. Cascudo, a widower when he arrived in Utiarity, did not possess a bow and arrow, nor a gun, nor an ax. By working for the Protestant missionaries he acquired an ax and when Marciano
[439] died he inherited his bow and arrows. After a few days, however, he had given the bow and arrows to a Brazilian in exchange for a felt hat.

412 Examining the hand tools which Julio used, the following articles were found: A chisel (*kwatiru*) made by inserting a piece of steel into a wooden handle wound with twine; a small bamboo
[306] knife (*alkúkwirikatu*); a hardwood drill (*Makatu*), used with sand for perforating tucum nut shells in making beads; a piece of sandstone (*dáligisu*), used as a whetstone; a number of rough leaves of the lixeiro tree (*kle'énatu*), used as sandpaper; and a
415 comb (*ka'dlatu*). Each of Julio's three wives had a burden basket, a small square basket, and two or three gourd vessels of various sizes. A single wooden mortar and pestle did service for the whole band.

411 One of the most important implements of the Nambicuara is the bow, *Ádkisu*, made from the piuva (jacaranda-copaia) or the siriva palm (*Syagrus speciosa*). By far the most common is the bow made from piuva, ranging between 6 and 7 feet in length, flat on the inside and convex on the outside. One of the bows examined measured 2 meters and 14 cm. in length, 4 cm. in width, and 1.5 cm. in

7:Roquette-Pinto--1 E-4, 5 (no date) 1938 SP17 Nambicuara SP17 (ca. 1912)

Chapter VIII

Physical Anthropology and Pathology

123 [175] Unfortunately in 1912 the Nambicuara were not yet sufficiently accustomed to the presence of strangers in their mountains. In spite of their bribed willingness, they viewed my research with justifiable suspicion.

101 124 The Indians who were examined belonged to the following groups: Cocozu, Anunze, Tagnani and Tawite [Tauitê]. Among the Uaintaçu, a still hostile group, I was able to gather only one incomplete set of data. The state of excitement of the Indian during the examination did not permit better results.

142 Their skin is the color of yellowish burned sienna, dark among the Cocozu, light among the others. Some Tagnani individuals have an almost pinkish complexion. Many nearly black types are found among the Indians of the Juruena and Juina rivers; those are the darkest Indians in Brazil. On the Roquette-Childe color scale used in the National Museum of Rio de Janeiro, the coloring of these Indians varies between numbers six and ten.

The skin is coarse and wrinkled.

The hair is straight and coarse (lissotrichous). Some individuals have wavy hair similar to that of the Polynesians. The Indians 302 usually pull out their body and face hair and cut it on the forehead with a bivalve shell. [176] A few of them leave some strands of hair above or below the lips.

● [264] Nearly all permit their nails to grow freely, for they make useful implements to tear the meat at mealtime.

[147] The soles of their feet never become thickly callused as those of Negroes who go barefoot.

142 Their feet are relatively large, their legs slender and muscular. The abdomen is prominent, the hands small. The chest is knotty [encordoado] and not very large.

141 The measurements which we were able to obtain for normal adult males are shown in Tables A and B.

1 [See pp. 66-67, category 116. —Analyst]

1 [Nambicuara sub-groups -- Analyst]

145 It seemed to me that these people get their full set of teeth much earlier.

Those molars which are popularly called wisdom teeth, and which are tending to disappear in the white race, are no mere ornaments among the Indians. They are endowed with significant size and function.

264 I believe that the excessive amount of work required of their 145 digestive system is reflected in these dental characteristics. The large molars appear earlier because they are needed for frequent and powerful mastication.

262 They always eat of everything, without discrimination or restraint. To my knowledge, there is no animal they will not eat. They discard only the intestinal tract of the game they kill.

[194] The Indians of the Juruena River consume more meat than the [514] others; those from José Bonifácio eat more manioc and maize. Their 164 intestinal gas makes their company unpleasant. They all have furred tongues, and many have gums affected by alveolar piorrhea. Their teeth, contrary to frequent cases among the Sambaqui skulls, do not suffer from the state of wear which Lund described in 1842 for Lagoa Santa man; but they suffer from caries which do not spare the crowns.

A special skin disease prevails among the Indians of the Serra do Norte. (1)

[113]

1. See E. Roquette-Pinto, Lectures at the Biblioteca Nacional [National Library] on March 15, 1913, and at the Sociedade Brasileira de Dermatologia, Policlinica Geral do Rio de Janeiro [Brazilian Dermatological Society, Main Polyclinic of Rio de Janeiro], on June 11, 1912.

[181] Actually, some officials of the Rondon Commission had noticed the characteristic scabs of the disease. Owing perhaps to a lack of typical cases such as I witnessed, however, they took the spots [513] to be mere skin exfoliations caused by the friction of the body on the ground, where the Serra do Norte Indians sleep.

[Fig. 18]

241 They subsist chiefly on the produce of husbandry; the development of agriculture in their backward milieu [229] constitutes one of the paradoxical traits of this tribe.

262 As a general rule, it may be said that the Nambicuara eat of everything; unlike some other Indians, they do not shun certain species of animals. A mosquito that lands on their body, a louse, a locust, a small lizard that scampers by--nothing is spared.

[252] Some of them carry sticks to kill any snakes they may encounter; they roast them in the embers and eat the delicacy with pleasure.

After roasting their catch, they discard only the stomach.

At the camp on the Primavera River, whenever one of them was hungry he would run off into the bush and return with a live calango [a small lizard]; after beating the head of the little animal against a piece of wood [230] he would throw it into the hot ashes. Later he would tear open the animal's abdomen with his nails, remove the stomach and enjoy the rest. On another occasion, the Indians caught an armadillo and killed it by twisting its neck.

In hunting and fishing they use arrows that will be described later.

252 They prepare the eggs of the wild duck (Cairina moschata,
262 L.) by nestling them in shallow depressions in the embers after
[325] turning them on a diminutive spit stuck through a small hole punched in the shell.

The meat of large game--deer, paca (Coelogenis paca),
[325] capybara (Hydrochoerus capybara)--is utilized only after it has been pounded in a mortar or beaten between two pieces of wood.

[Fig. 19]

264 They cut off large pieces with their nails, with their teeth, and sometimes with knives of wood or bamboo. No sooner have they gulped down what is in their mouth than they suck their fingers, clucking their tongue noisily.

251 The Tagnani are familiar with the preserving properties of smoke; the meat we handed out to them was not all eaten on the same day. They hung the remnants on the barbecue [moquém].

264 The children partake of a meal immediately; the women eat later... whatever is left over, if there is a leftover. This, by the way, is the rule even among civilized Indians... But in general, if there is plenty, each helps himself to whatever there is, when he wishes and as he wishes; the food belongs to all.

262 [236] They skillfully remove the gall bladder from the liver of the animals they devour, but they do not have a special name for it.

[252] Aarú is a cake which the Cocozu prepare by pounding up a whole roasted armadillo in a mortar until its bones are completely mashed, and then mixing it with manioc dough in the form of beiju.

[825] An upland rat (Scapteromys gnambiquarae, Miranda Ribeiro), which the Paressi call cólori, is prized by the Nambicuara as a delicacy. They call it arantaçú.

241 They gather and utilize the produce of their husbandry from day to day. They have no special harvesting time, and no stores or surpluses except for the tobacco which they keep between two sticks hanging from the ceiling thatch.

251 There is always manioc dough in the house; it is the Nambicuara bread, which they eat with all their other foods. They keep the dough in large baskets lined with pacova (1) leaves.

1. A kind of banana. (Ed.)

[237] Leftover honey is kept in the gourd; it does not reach fermentation because the desire [to drink it] soon revives in some Indian...

261 We did not see any rite connected with food; but the soldier [115] Gouveia, who was held prisoner in a Nambicuara village for six months in 1911, witnessed such a ceremony. The Indians of that village (which was named Urutau) had killed a large tapir. (1) This was [825]

1. Tapirus americanus, fairly abundant along the rivers of the area. Hard to catch because very wary.

[the pretext for] a feast. They dragged the animal to the village plaze. Then the men went off into the bush to gather branches with